



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

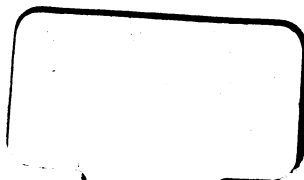
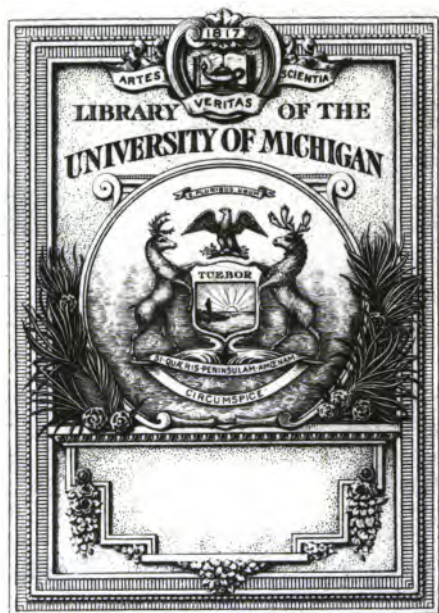
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



UNIV. OF MICH.

JAN 31 1910

The Right and Duty of Christianity to Educate.

INAUGURAL ADDRESS

OF

JOHN M. GREGORY, A. M.,

President of Kalamazoo College.

DELIVERED AT THE

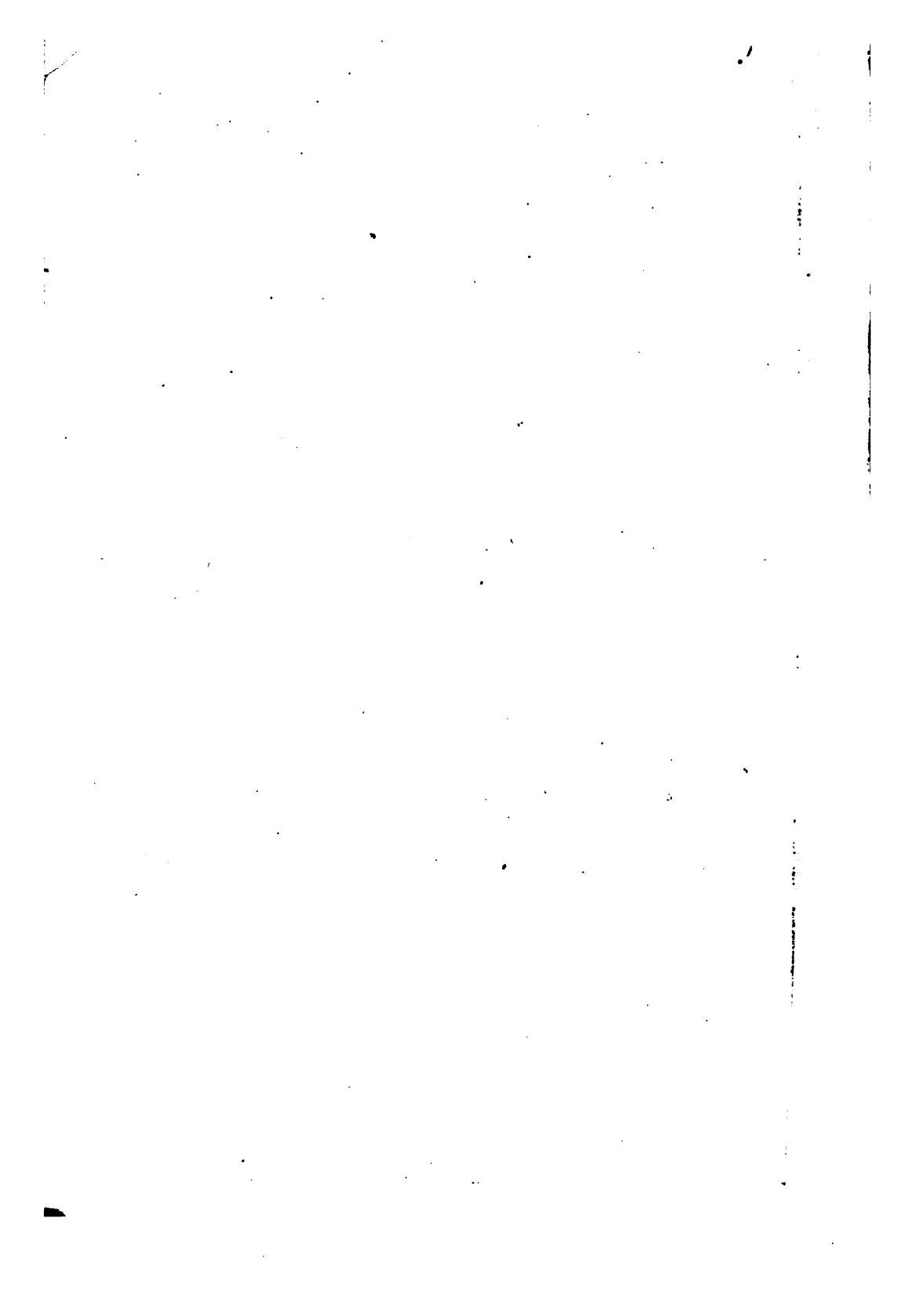
JUBILEE MEETING AT KALAMAZOO,

Tuesday Evening, September 30th, 1884.

KALAMAZOO.

WALDEN, AMES & CO. PRINTERS, HERALD OFFICE.

1885.



LD
2661
K348
1864

The Right and Duty of Christianity to Educate.

History has its hill tops—its high summit levels to which its pathway sometimes rises, and from which the eye may gather in the grander features of its great landscapes, and mark the general trend of events. To-day, after a sharp and sudden ascent, Kalamazoo College emerges upon one of these summits of history, and it is permitted us to gaze out on the greatness of the field it occupies, and note the direction, if not the final limits, of its coming career.

Redeemed from a gigantic debt whose amount nearly equaled the entire available property of the Institution, and whose annual interest more than absorbed its entire income; and redeemed by an effort that has rallied around it afresh the hearts of the great Christian denomination which sustains it; restored to the public confidence which its misfortunes had nearly forfeited, and crowned by larger endowment gifts than ever before graced and enriched its treasury, it is about to enter upon a new and grander era in its history. No mind that can adequately comprehend the power and glory of a great seat of learning, or that can measure in thought, the beneficent might which resides in a Christian College, but must kindle with the ideas that encircle the hour and the scene, as we stand here in the already venerable presence of an Institution whose past has been so useful and glorious, and whose future, stretching down through the coming and uncounted centuries, shall bless so many generations yet unborn.

Called by the voice of the Trustees, and by the apparent will of God, to take a principal part in the opening work of this new era of the College history, it is not unfit that I shall signalize the occasion and inaugurate my labors, by giving voice to some of the thoughts that arise from the hour, and some of the ideas that lie infolded in this high name of *Christian College*.

One brief glance we naturally give to the past. Thirty years of toils and trials, roll back their close written scroll, and pass again in review before our eyes. Institutions, like men, have their infancy with its various weakness and errors,—its teething time and its hun-

Ch-12-01
11113
1864

gry cries for bread and butter. Let not the memories of mistakes committed, or of imperfections exhibited during this infancy, drive one mind in all this State from an honest joy in the really grand achievements and growths of these thirty years; and let no unhappy estrangements of the hour, hinder our offering the meed of well merited praise to those who have done this work, and nurtured these growths. Let us do especial honor to the twenty years of faithful toil of the late president and his companion in life and labor. Their names are engraven indelibly on the corner stones of the College, and their memories must live on coeval with its history. I should be utterly unworthy of the high position to which you have called me, if I could enter the magnificent college grounds whose paths their feet have trod, and stand in the noble college halls their hands have helped to rear, and be forgetful of their merits or ungrateful for their work.

Nor can I pass in silence the other toilers who have wrought in this great work, and whose hands have helped to build these great Institutions to their present height of power—the noble line of true and faithful teachers whose names are so familiar to us all, and whose voices still seem to linger in these College rooms and groves. And I must not omit to mention those patient and indefatigable brethren whose foot tracks have been left on all the high ways and and by-ways of Michigan, telling where they want to plead for means to build and sustain a school of Christian learning. If in their deep feeling of the needs of the struggling college, or in their pious zeal for its greater prosperity, any of them ever urged our christian liberality beyond due measure, or left us with expectations which we did not immediately realize, let these things be forgotten, in our gratitude for the great good they won for us. The names of Rev. Thomas W. Merrill the pioneer of the entire enterprize, of Rev. T. Z. R. Jones the faithful agent and treasurer of the College for so many years, of Rev. Samuel Cornelius and Dr. S. W. Pattison, whose earnest and urgent appeals brought it help in its hours of deepest need, of Rev. L. H. Moore, so lately gone to his rest, and of Rev. J. A. Clark, whose hand and heart have been given so devoutly to the cause, not forgetting others who have contributed of toil as well as money for its support, and especially those who during this dark battle summer have piled their gifts *Thirty thousand dollars* high to open up to the college a new career of usefulness and power—these names must remain forever engraven in honor on the walls of this Institution.

Go and look upon those buildings and spacious grounds, and over that long roll of endowment notes, and count if you can the miles of weary travel and the months of patient effort it all cost! In the coming days of larger growth and prosperity, let not the men nor the days of the beginnings be forgotten.

Of the details of this long history—of its ceaseless sacrifices and hard-earned triumphs, I cannot now speak. The actors still, for the most part, remain among us, and are permitted to-day to see the ripening fruits of their toils, and to rejoice in the dawn of this era of prosperity.

Nor ought this occasion to pass without recalling the long lists of names of Christian men and Christian women, and of other friends of education whose accumulated gifts have purchased these acres and erected these great halls of learning. "Monuments more enduring than brass," of deeds which gleam "like apples of gold in pictures of silver" are theirs! It is fitting and wholesome that the walls within which christian youth are to be educated, shall be consecrated to the memory of the benevolent deeds of christian men and women. Even the State borrows a new luster from the lives and memories of such citizens. On the broad pages of Michigan history, as well as in the annals of Christ's kingdom, coming generations will read with love and honor, the names of Caleb Eldred, Thomas W. Merrill, Wm. Taylor, Caleb Van Huse, John Lake, P. M. Smith, Mrs. Huldah E. Thomson, Caleb Ives, S. M. Loveridge and of others whom I cannot now enumerate, who have contributed their thousands to build for Christ and their country this home of learning and religious culture.

From a past so marked by noble sacrifices and favoring providences, we turn now to the thoughts that concern the future;—to the fundamental ideas that underlie the very existence, and must shape the destinies of this College.

I. It is a Christian College, and its existence presupposes the Right and Duty of Christianity to *build Schools and Colleges*, and to be one of the great educating powers in the world. To define and defend this right has become the more important, since now, in the effort to rouse society and the State, to do their part in the education of the young, some have come to believe that the State should do it all, and that others, and especially christianity, should not interfere, or take any part in the work. Having urged the State to build Schools, they have at last assumed that we ought to have none but State Schools. The point is a fundamental one and needs discussion.

1. I have elsewhere affirmed the opinion that there are three parties on earth, who have natural rights and interests in the education of the young. 1st, The parent is by virtue of his parenthood the natural guardian and the divinely appointed guide and teacher of his children. All the ties of interest and affection should bind him to the work of their education. His is a great natural right, but not an exclusive or unlimited one; for his is not the only, nor the largest, interest involved.

2d, The child or youth has an interest in his own education, and a right to secure it as far as he is able,—a right sacred as his right to life and its enjoyments; an interest broad as his capabilities and destinies. All the possibilities of his being, as well as all the needs and duties of his life, entitle him to education, and give him a claim on mankind for culture and instruction. It is a false and pernicious view that would subordinate this right of the child, to the rights of the parents, and leave his education to be sacrificed to the whim, or lost through the penury of these natural guardians.

3d, But there is a third party having rights and interests in the education of the young. Human society is not a mere chance aggregation of concurrent individuals. It is a great body politic, crystalized into form by the strong social attractions that reside native in every mind, and indissolubly knit together by the thousand social necessities of mankind. Thus bound by ligaments more vital than that which united the famous twins of Siam, the interest which society has in each of its incoming members is something more than an accident of commerce, or a mere feeling of charity. It has a strong element of right in it, and fully entitles society to claim a chief place in the work of educating its own future citizens. The child emerging from his childhood into citizenship, brings into the very bosom of society whatever of virtue and intelligence he may have acquired, or whatever of ignorance and vice may have found lodgment in him. His wisdom like that of Washington may save and bless a whole people, or his depravity may corrupt and curse thousands. How broad and vital then is the *interest* of society in the education of the young!—How overshadowing and indefeasible its *right* to educate.

It is on this broad interest and right of society, that the right of the State, which is only the political organization of Society, rests down, to found and maintain public schools, and institutions of learning. The State as the rightful agent and conservator of society, in-

herits the right of society to care for its members and to promote its safety and well being. The right of the State to educate, rests, therefore, on as solid a basis as the sacred rights of human society itself.

But this right and duty of the State by no means weakens or destroys the corresponding right and duty of Christianity also to educate. If the State is the political organization of society, and the conservator of its civil and material interests, christianity aims at its higher social organization, and is the conservator of its grander spiritual interests. If society rests within the sheltering arms of the State and shapes itself politically to the formulas of written Constitutions; both State and Society rest within the sanctions of divine law, and borrow their very life from the force of christian ideas. Whatever therefore the State may be bound to do to educate its citizens, Christianity is bound to the same and more.

I pause not now to defend Christianity as a divine institution, but accepting it as a fact believed in by a large majority of our citizens, I simply expound its claims as they appear to its believers.—Looking steadily forward to that grand consummation of history, when the kingdoms of this world shall become the one eternal kingdom of Christ, it co-works with the State for whatever is good and valuable to society now, and when the State pauses in its work, Christianity goes on to seek higher and grander results, aiming not merely at an outward conformity with law and order, but seeking to produce inward rectitude, and fraternity of heart. By whatever argument, then, we bind the State to aid in the education of its youthful citizens, by the same argument, but in greater force, Christianity binds its believers to educate youthful souls. And whatever argument lies against the educational work of Christianity, lies also against that of the State. Not, however, as antagonistic or rival forces, would I present Christianity and the State, but as co-operating agencies in the same common work—the well-being of Society and of men.

The sole, but sufficient, right of the State to educate, is based upon the right of Society which it represents,—the right to provide for its own peace and safety by educating its youthful members. From the parent it can derive no right, as it does not represent him as an individual, nor especially as a parent, and it can no more vote him aid to educate his children than to feed or clothe them. Nor does it represent the child in his private interests, and cannot therefore provide him education on the ground of his personal well-being, any more than

It can give him a trade or an outfit in life. But christianity works in the name and participates in the rights of all these three parties, not as their representative, but as divinely appointed to regenerate and save them. To the divine commission to teach all nations, to reform Society, and to transform the kingdoms of this world into the kingdom of Christ, it adds a strong, prescriptive right to act in and for modern Society since it has redeemed this society from the barbarism of the past, and given it its present higher and better forms of civilization, and is now the secret power that sustains it.

But Christianity also shares in the educational rights of parents to whose marriage it lends divine sanctions, and thus creates the sacred rights of parenthood; and in those of childhood by virtue of the religious obedience which every soul owes to its precepts. Thus, while the State holds its right as an educator by a single tenure and under only one of the parties concerned; Christianity holds it, by the strong triple band of social, parental and personal well-being, and holds it not by a mere temporal interest, but by all the divine and eternal interests that belong to humanity itself.

2 And here I might rest the argument for the right and duty of christian men to build and maintain Colleges. But besides the parent, the child and society, whose rights I have briefly considered, there is a fourth party who has rights and interests in the education of the world. I mean the Maker of us all, who formed us with capacities for education, and whose wisdom and benevolence are to be vindicated and crowned only in the full development of those capacities. God creates us not the men He will have us, but mere children whom it is the province of education to develop. His plans contemplate our education: His service requires it. It is He that has spread for us the books of knowledge, over-writing earth and sky with science for our study, and filling life with problems for our solution. Grandest than the rights of Parent, or Child, or Society, are the rights of God in the education of His creatures. And these rights rest in the keeping of Christianity. Appointed by Him to build His kingdom on earth, and to secure His rights in mankind, Christianity is His vicegerent and the chosen schoolmaster of His children.

Thus in the two-fold names of God and Society, Christianity comes down among the schools, and puts forth its claim to be an educating power among men. As a representative of society, it divides the work of education with the State and claims surely equal rights; as

the representative of God, it may assert a right more sacred and grand than any the State can know. To the authority of the human, it adds the authority of a divine right.

3. And the argument does not close here. There is a third and different ground on which this claim may be vindicated. Christianity holds in its keeping some of the most potential agencies of instruction—the grandest and most fruitful ideas that ever enter the human mind, and the most impressive motives that ever influence human action.

The ideas of God, the infinite Maker and Father of men—of His glorious and infinite attributes—of that Divine Wisdom and Goodness which underlie the great doctrine of final causes, a doctrine which Whewell pronounces “the very mother of modern science,”—these ideas may indeed enter as abstract thought into the systems of speculative philosophy; but in Christianity they stand as a great central, pivotal fact, and blend with its teachings as a living force. Thought-creating, light-giving, soul-expanding, they lend a certain grandeur and purity to the character into which they enter as elements; and the education that leaves them out must forever lack the highest, vitalizing and power-begetting principle in human culture and learning.

In its theory of the soul—its spiritual character, condition and destinies—Christianity holds another set of living and pregnant thoughts whose moulding force all history attests. But in its wonder-bearing doctrines of the Christ—the great central figure in all history, human and divine—of his Cross of sacrifice, and his Crown of ultimate and universal empire, the Christian system wields the mighty heaven-like thought-force which must continue to lift, in many a successive upheaval, the great continental forms of human opinions and civilizations.

4. With forces and ideas such as these in its keeping, Christianity cannot be shut out of the world's great school rooms. To banish it is to banish the only adequate agent for a full and rounded development of human souls. Ought it not rather to be urged to move to the foremost front in this mightiest work of the ages, and to take highest rank among the great parties who hold this work in hand? Mutually co-working with all parties—with the parent, the child and society—welcoming, and co-operating with, the State in all that the State can be permitted to do, prompting the parent to a higher solicitude, and the child to nobler aspirations and to more diligence, and stimulating society, to a juster regard for public virtue and public intelligence,

Christianity yet claims for itself a further and higher field of educational work, a field where it labors peerless and alone. This is the realm of the religious nature in man, that high segment of the soul in which faith transcends philosophy, and hope and charity link the earthly to the eternal, and merge the human in the divine. If the religious element in the human soul be, as it certainly is a constituent part of man, then no education can be complete that does not provide for its full development. As well tune a harp and leave its main chord unstrung, as well build an arch and leave its key-stone unset, as think to fully educate a man, and offer no culture to this great controlling and crowning element in his nature. And as Christianity alone teaches effectively the lessons of this higher education, it here establishes a *fourth* claim to a part in the educational work of the world.

5 But why pursue further this vindication of a right so palpable and assured? It is enough to point at once to the clear, historic fact that Christianity has, from its very birth, been an educating power in the earth.* From the hour when its divine founder significantly took the title of *Teacher*, and bade his disciples to suffer childhood to come unto him, to the present age, his followers have not ceased to regard education as a part of their work. Long before States dreamed of aught else than subduing their enemies and enlarging their territories, Christianity was building schools and colleges, founding great universities, and seeking to rear the young in intelligence and virtue. And now when the State, mainly through the instigation of Christian Statesmen, has at length awakened to the grandeur and importance of this great work, shall Christianity be asked to forget its high mission among men; to deny its noblest traditions, to renounce its most fruitful field of labor, and to forego its mightiest element of beneficence, because at this late day, the State, tardily awaking to its duties, proposes to put its broad shoulder to the wheel, and to help on this education of the people! Ought it not rather to be expected that Christianity, welcoming this new ally to the field, shall now redouble its efforts, and hasten to make education the universal heritage of the race?

* Did not Christianity found its schools, establish its seminaries, endow its universities, and form even its literature, in the very earliest ages? Were not all the lights of science and education, which twinkled in the otherwise dark and lurid sky of the middle ages, enkindled by the fire of piety and at the altar of religion? Did not the morning star of the Reformation and of the revival of letters rise upon Christian minds, and shine more and more unto the perfect day of universal enlightenment, through the combined energies of those mighty men whom God raised up to

6 But it may be urged that the State has wealth and can more richly endow its schools. Is not this a most unreflecting view? The State as a government has no wealth at all of its own; it simply has the power to collect taxes. The wealth belongs to the people; and if civil power has its taxes, Christian philanthropy has its gifts. Have we not here to-day, a most illustrious proof that it is not alone at the bidding of the laws that wealth lays its sacrifices on the altars of learning? When did the Legislature of Michigan ever vote to raise by tax, *Fifty thousand dollars* to build, or aid to build, a college? And yet, within these last ninety days, voluntary Christian tax payers have contributed more than fifty thousand dollars to save and re-establish this college; and a still larger sum, it is hoped, will speedily flow into its treasury to render it permanent in usefulness and power. If our State University can point to its half million of dollars, raised from a Congressional donation of public lands, Harvard can point to more than a million, the gifts of private philanthropy, and Yale can tell of a hundred thousand given in a single year to increase the rich endowments received from Christian benevolence. In the future of this college, it may perhaps be found that Christian liberality is not less productive than public lands in yielding support for a great seat of learning. Lands as public property cease, but Christian souls and the promptings of Christian duty endure.—The day may come, when on these hills of Kalamazoo, there shall stand a great college, richer, nobler, grander than that which now rears its proud front on the plateau of Ann Arbor,—this the gift of Christian men working for Christ, that the product of a wise statesmanship seeking to promote the well-being of the State.

regenerate the world? And while in the mediæval age there were magnificent universities established, and that too, as can be clearly shown, almost exclusively by private and voluntary endowment, does not Monsieur Villers,—himself a Frenchman and a Romanist—allow that Protestantism has founded more and better colleges than Popery? Protestantism sustains itself by knowledge, and its two great auxiliaries are the school and the college. In Scotland, therefore, in England among the Dissenters, in the New England colonies of the Pilgrim Fathers, Christians regarded the religiously conducted school and college as equally necessary with the church and the ministry, and hence have their colleges been munificently endowed, and successfully carried on by the exclusive efforts, and management of these Christian bodies. And has not the Free Church of Scotland, besides building near seven hundred churches, supporting as many ministers, and providing largely for its colonial and missionary schemes, actually secured the means to establish a school and a parsonage in every parish, and to endow a college, with the necessary apparatus, library, buildings and revenue? Are not the Congregationalists, Presbyterians and Methodists in England, and the Presbyterians in almost every State in the Union, where they have not already an institution, engaged in the same glorious enterprise of founding and endowing colleges and seminaries of their own?—THOMAS SWINN, D. D.

I say these things not to provoke, but to prevent jealousy, between the institutions that Christianity builds, and those the State builds. Christian ideas underlie both. Christianity furnished the impulse and the plan for both, building one through the agency of a Christian State, and the other by the hands of Christian citizens. They both are co-workers in a common cause, and both help to spread that love of learning which furnishes them all with students. Perish the thought that would count as rivals or would seek to array as enemies, these high institutions of a common science and a common civilization. The success of one is the success of all, and there can be no real antagonism of interests among them. Not as mere commercial enterprises, as marts where learning is sold to all comers, and where each may seek a monopoly of trade, are these great schools to be considered; but as great light-houses standing along the shores of life to fill the world with light,—feasts of learning spread for hungering souls,—brotherhoods of science laboring each in its place to discover and disseminate truth. As well the moon complain of the stars that they too shine by night,—as well Shakespeare complain of Milton, because he too sung for mankind and filled the market with his books. Let us be both just and generous, and instead of a partisan bigotry that would seek to monopolize all public sympathy and support for any one school, or class of schools whether State or Christian, let us welcome all to the great ranks of that host that seeks to diffuse education as a universal boon to mankind, and help to make the world Christian by first filling it with light.

But there is a more serious objection in the popular mind against these Christian Colleges because they are under the special charge, each one, of some particular Christian sect, and so are suspected to be less Christian than Sectarian.

It is sufficient to deny broadly and fully, as we do, this charge of Sectarianism. Science and culture cannot be made Sectarian. There is no Baptist Mathematics, or Methodist Chemistry, or Presbyterian Astronomy. Demosthenes and Cicero, Homer and Virgil, Xenophon and Livy belong to no modern sect. Newton and Cuvier and La Place wrote for mankind. Science, like the Bible, belongs alike to all. The God of Nature equally with the God of Revelation teaches fraternity and condemns divisions.

Yale and Harvard and Brown and Union, christian as Kalamazoo, are no more Sectarian than our State Universities.* True learning is always Catholic, always liberal. •

Colleges tend to break down, rather than to foster, the spirit of sect. Bigotry is the vice of the ignorant and uncultured, not of the truly educated and learned. It is not their Sectarianism, but their Christianity that prompts Christian denominations to build great institutions. Divisions spring from ignorance, or from narrow knowledge; Colleges create and diffuse light, and thus tend to union and peace.†

The slanderous charge of "Sectarianism" is as unwise as it is unjust. If it were heeded, then Christianity must cease from all part in the world's education; for Christianity only exists in its several representative denominations or sects. Let us beware, then, lest while we seek only to discountenance sectarian schools, we forbid Christian

* Besides, can any man show, that the assumption of the control, and the endowment of some particular colleges, and other schools out of many, is not an incipient alliance between the State and certain opinions there inculcated, which may be either religious or irreligious, moral or immoral? Education, assuredly, cannot be neutral. It must either be Christian, Jewish, or Infidel; * * Hence in making such an exclusive selection, the State must enter into alliance with one or other of those forms; and, if so, then is not the State prepared, whenever the majority shall will it, to ally itself, through the all-powerful instrumentality of the education of the leading minds of the people, either with infidelity or with some form of religion, since there is no alternative?—HOME, THE SCHOOL AND THE CHURCH.—Vol. vii, page 123.

† But it may be thought this system will lead to all the evils of a bigoted sectarianism, and is thus opposed to the genius of our institutions. To this objection we reply, first, that we have shown that it is the necessary and unavoidable tendency of institutions exclusively supported by the State, to ally themselves with some one sect, either religious or irreligious; or otherwise, as is most generally the case, to lose the benefit of any efficient religious influence and control; and will any man deny, that any possible evils of sectarianism are infinitely to be preferred, to the certainly destructive results of an irreligious or a non-religious education? But will such evils, I ask, necessarily arise from denominational education? That these evils do exist, and that they are found to exist, and that too, in a state of ignition and violent commotion, and not of cool repose, even among the students of our State institutions, we all know; and they do in fact thus appear among us, not because of the diffusion of true and sincere and well-instructed piety, but because of the want of such piety, and of the existence, in its stead, of a nominal, superficial, and therefore bigoted Christianity. Bigotry and Sectarianism are the invariable results of an ill-informed, ignorant, and mere nominal Christianity; while liberality, charity, and mutual forbearance, are as surely the fruits of a deep, sincere, and thoroughly instructed piety. The way, therefore, to undermine sectarianism and bigotry, is to imbue education thoroughly with the principles of true religion, which will in every case be found, in proportion to its purity, to be peaceable, gentle, easy to be intreated, and full of mercy, kindly affectioned towards all men, and full of that charity which hopeth all things, and beareth all things. Pure and undefiled religion will thus root out sectarianism and party spirit, and substitute in their place, zeal for the glory of God, and the salvation of man. This is the true foe to intolerance, persecution, and illiberality towards a difference of opinion, since it makes its possessor happy and contented; well established in his own mind; convinced that it is not his office to judge another man's servant, since to his own master each individual must give an account; and that instead of making enemies of those who differ from him, he must become all things to all men, that he may thus lead them to a candid examination of his own views.—HOME, THE SCHOOL AND THE CHURCH.—Vol. vii, page 127.

schools, and so banish from the field of education the oldest and ablest teachers of mankind, and leave out of our institutions the grandest and most productive lessons ever taught to our race. Let the State do all it will. Let us urge and aid it to promote to the utmost the culture and the intelligence of its youthful citizens; but when we have reached the last and largest limit of public education, there will remain ample ground, and need enough, that Christianity shall enter the field with its mightiest energies, and labor for the education of the thick coming generations of man. He who has rightly estimated the immense extent and untold importance of this never-ending work of education—a work beginning afresh with every fresh generation of mankind, and growing in power and grandeur with every increase of knowledge and civilization,—will never seek to drive from the schools, an agent of such magnificent strength of heart and arm, as the Christian Church. If instead of inaugurating education as Christianity has done, and arousing the State to join in the work, it had shown no care for the young and no interest in human culture, how would the evidences of its divine origin be lessened, and how bitterly would it have been assailed by its foes, for this fatal lack. And if we could conceive the State to have aroused to the duty of providing education for the young without Christian promptings, how urgently might it have besought the church to aid in a work of such endless magnitude and such enduring beneficence. Why now refuse it a part in the work which itself began, and in which it has shown so much power of achievement? Wo to the cause of human learning and culture when its nursing mother shall be driven to forsake and forget her first-born child! Wo to Christianity when it shall cease to educate, and shall no longer build schools as well as churches; when, forgetting that its founder was the Great Teacher, it shall abdicate its divinest right.

II. But the *right* of Christianity to be an educating power in the world is not the only thought that arises out of the occasion. The donations that have built this college have been asked and offered under the high name of duty! Is this *right* to build colleges, also a duty? Or is it a mere abstract right which we may easily forego now that the State has built a college?

Much of the argument already used applies equally to this new question for if in the name of society, the State may of right educate, then in the behalf of society it ought to exercise this right; and if in the name of God it may come down into the work of education, then

in the name of God it ought to educate; for God gives no needler powers. If it holds in its keeping great, comprehensive and ultimate truths of science and religion, it is certainly bound to teach them, and to educate on its higher and divine side the nature it seeks to save.— It is true that, with the pulpit as its special school room, it may there dispense its instructions and exercise its moulding influence. And we leave willingly to its pulpits and its prayer rooms all of its teachings of special religious doctrines and duties. But leaving out all of those special views which may be called sectarian, it still holds many a grand doctrine which underlies all the great truths of modern science, and many a noble sentiment which must enter into the civilization of our race, and into all true character in man. Having its sacred inner courts, its Holy of Holies, and its court of the Priests, where its high altars stand, and its sacred mysteries are displayed, Christianity has also its outer courts of the people, and even its court of the Gentiles, whose outer limits are conterminous with the boundaries of human thought, and embrace the broadest interests of mankind. Into these outer courts, also, it is bound to go with its angel songs of "Peace on earth, and good will to men," its mighty ministrations of light and love. Least of all, is it permitted to withdraw its guiding and moulding hand from the schools where childhood is shaped in character, and where youth arms itself for the labors of life. Seeking to save men from sin, and to rebuild human souls up to a restored God-likeness, it cannot leave the most plastic period of life, the period of youth, out of its plans.

And to science also, Christianity owes a high duty. It is no arrogant or unfounded claim to say that Christian ideas lie at the bottom, and constitute the very roots, of that magnificent outgrowth of thought and truth which we call modern science. The faith that broke the bondage of old superstitions, and lifted the soul into a conscious communion with the eternal, unchained human thought, and bade it roam untrammelled through the word and works of God. And shall Christianity, now forsake the child she has nourished into such wonderful growth and power? Shall science be left without that steady star-light of Christian faith which has guided its ascent to such sublime heights, and be handed over to follow the wild vagaries of unguided human opinions! Shall the fruitful ideas of the spiritual dignity and duties, and the immortal destinies, of the human soul be banished from our great centres of science, and learning be re-

ceased from the powerful conservatism of the great doctrines of the being and government of God !

Philosophy has profounder depths than any she has yet explored, to penetrate and reveal; science and art have before them wider fields than they have hitherto conquered. Let not the clear guiding voice of Christian faith be yet dismissed from the study, the laboratory or the school room. Wo worth the day when science turns from the stars of heaven, and follows the flickering flames of its own reason-lighted tapers, in its search for truth. Let the epithet Christian be broadly written over College Halls and seats of learning, if you would still bind learning to truth, and swear scholarship to the eternal verities of God's universe.

I do not urge here the danger of allowing science to become unchristian by having no longer any great christian schools, and of suffering the powers christianity has nourished, to be armed against the mother that bore them. I do not choose to put Christianity on the defensive. It is not its proper or native attitude. It comes to earth not to save itself, but to save others. It does not stand, in my esteem, simply as a system of faith, seeking to defend and logically establish its doctrines, but as a beneficent power, working to bless mankind. Let its enemies nail it if they will to the cross of their sharp criticism, and bury it in the tomb of their stony unbelief; it will always arise again, like its founder, and triumph the most grandly when they count it fatally defeated. It is not to save Christianity, but to save science and bless mankind, that I would urge it to build schools and work for the education of our race.

And if to science, so also to civilization, is Christian education essential. The grand elements of modern civilization are found not in the ideas of Plato and Aristotle but in the ideas of Jesus of Nazareth. Human brotherhood—the inalienable and equal rights of mankind—the sole sovereignty of God, and the sole accountability of man to God for his religious opinions—the duty of doing to others as we would be done by,—all these are christian ideas, and they lie at the very center of our Christian civilization.—Strike these out from the popular mind and heart, and how speedily should we return to the old barbarisms, from which all its science could not save ancient Greece. And how shall these ideas continue current in the nation's life, when they are no longer plainly recognized in the nation's schools, or appear there stripped of the divine sanctions that give them authority and power ?

But the argument grows grander and more conclusive when we come to see that teaching is the divinely appointed mission of Christian men. "*Go teach all nations*" said he who stood forth as the great Divine teacher of his race. And although the Gospel itself forms the grand central lesson in this christian teaching, yet this draws after it all other truths ; for to science much more fitly than to physical being, do these lines of Pope apply :

"All are but parts of our stupendous whole,
Whose body Nature is, and God the soul."

All sciences, even the merest physical science, have a divine side; and the true scholars, in every department of learning, as they approach the grand ultimate truths in their studies, find themselves in the presence of the Creator. The Christian teacher, beginning at the other end of the series—at God,—finds himself led outward toward the end and comprehension of all knowledge. He who would teach the gospel fully must needs seek to educate and enlighten the souls he would save, and must teach many another truth in order to make clear and effectual the truth of revelation. Even if the adult world could hear the gospel and be exhorted to obedience, without further education, childhood must have instruction and culture to prepare it for intelligent belief; it must be trained "in the nurture and admonition of the Lord."

It is certainly a significant fact that an urgent demand for teaching has always developed itself wherever Christianity has gone. Paul exhorts the Christian teachers of his day to wait on teaching, that is to make it their earnest work ; and from the Apostles' days onward, the school-house has ever sprung up beside the church. The missionary on heathen soil finds himself compelled to build schools as a necessary aid to the work of evangelizing and civilizing a heathen people.

The "darkened understanding," equally with the depraved heart, is a fruit and characteristic of man's apostacy, and the religion that would save mankind, must educate as well as convert. It must announce that "light is come into the world"—as the antidote of darkness and sin. Some degree of teaching must precede even the first elementary faith in the gospel, for who can rightly believe in an unknown Christ; and christian progress consists equally in "growth in knowledge" and "growth in grace." Teaching is, therefore, one of the great aggressive forces of Christianity,—a chief element among

these divinely appointed agencies, by which it enforces its own great doctrines upon the souls of men, and by which it raises up, to its own high standards, the characters both of individuals and of nations.

So strong are its instincts for this work of education that it can not forgo their exercise, any more than it can deny its founder's maxims. Convert a youth, and he begins to ask at once for education. He seeks the school as naturally as he before sought the haunt of worldly pleasure. Convert a parent, and he begins to desire, with a new interest, the education of his children. Thus every revival of religion is also a revival of learning, and when converts flock to the church, students flock to our high schools and Colleges.

Thus commissioned and fitted to teach—impelled to the work of education, by the precepts of its author, and by all the precedents in its history, with teaching as its chief arm of power, and "light" as its very evangel of life—awakening the appetite and the felt need for learning by every success it wins—how can Christianity refuse to build schools and colleges, or dare to withdraw from the work of educating the world?

But not only is teaching the divinely appointed mission of Christianity, and one of its chief methods of aggressive movement: Christian schools and colleges are its great strongholds of power. It is in these seats of christian learning that its leaders are trained and armed for their work—its preachers and teachers and writers. I mean not to deny nor underrate the value of that teaching which the spirit of God gives to his servants,—the clear and experienced knowledge of sin and salvation, of repentance and faith and holy living—which is better than all the theories of philosophy, and which, in the direct and faithful appeal of man to man, and of soul to soul, is mightier than all arguments of learning. But the scholarship of Paul had its place in the work of the early church, as well as the pious zeal of Peter and the gushing love of John. Nor was the learning of Luther and Melancthon an unimportant element in the great battle of a revived Christianity with the superstitions of Rome and the scepticism of Europe. When the foes of religion arm themselves with the attractive wonders of modern science, and go forth encircled with the splendors of learning; and especially when a teeming press is filling all minds with the mighty revelations of knowledge, the ministers of Divine Truth must not go untrained or uninformed to their work. When rebellious unbelief comes to the encounter, iron-clad with science, loyal christianity

must meet it with its monitors triple plated with the same science.

And who can say that God has not ordered this sudden and grand flaming up of latter day science to aid the latter-day triumphs of his people, and to add the glories of redeemed intellects to the gladness of regenerate hearts, as trophies of His saving grace? Who shall gainsay His truth when the revealed wonders of His works shall cast the strong light of their confirmation on the supernatural wonders of His word? At any rate whenever modern doubt, in any of its Protean forms, has armed itself with science to attack the Bible, christian scholarship has drawn from the same science the answer that has refuted the doubt. When Hume arrayed logic against miracles, a keener logic than his own exposed the falsity of his conclusions. When Oken and others would find in the geologic "vestiges of Creation" a disproof of the truthfulness of the Mosaic record, the profounder Geology of Hugh Miller revealed the shallowness of their reasonings. And when Strauss invoked the forces of criticism to transform the miracles of the Savior into myths, a broader and better criticism refuted his arguments. Thus always and everywhere, Christianity has met carping objections with candid and convincing reply, and thus confirms, by every conflict, its empire over the faith of mankind.

Is Christianity, then, true to itself, and obedient to the clear Providences of God, if it leaves its children, and especially its ministers, uneducated in all learning, or trusts their education to the chances of secular instruction or to the charities of the State? Is it not bound to maintain schools and colleges into which it may claim a right to enter, and where, without fear, it may mingle its own divine lessons with the daily instruction, and announce with authority its divine claims on the services of educated men?

Nor ought we to forget, in this argument, the powerful influence which a great seat of learning wields over the public mind and the popular beliefs of its times. With a reverend body of teachers whose eminent scholarship impresses the common mind with a sort of awe,—surrounded by great libraries and rich cabinets, and sending forth their alumni to occupy the high places of influence and power,—colleges are, and must ever be, the great strong holds of opinion and beliefs. The school of Pythagoras moulded the destiny of great communities, and the Academy of Plato gave law to human thought for ages. The schools of the Jesuits for many years ruled Europe; and the Colleges of New England have, in a most marked degree, shaped

New England thought and character. It cannot be a matter of indifference whether these great schools are Christian or Infidel. If any by accident our State University should lose its christian character, and give its influence to a cold rationalism, or any more active form of unbelief, every Christian church in the State would feel the blighting effect of its malign power. So on the contrary, a christian College lends to every soul and every society that bears the christian name, a most effective sympathy and support. For the same reason, therefore, that men build churches, should they build colleges; and even more zealously, since colleges outlast churches, and carry on, from age to age, the great work for which they are erected and endowed.

Is not, then, the argument made out? Is it not conclusive that Christianity has both the Right and Duty to build institutions of learning such as that which you have invited me to preside over? Is it not clear that we not only violate no duty to the State, but that we are working to discharge a most sacred duty both to souls and to society—to religion and to science—to God and to humanity, in striving to maintain here a college under christian auspices and control?—May we not hope that in the future, our fellow citizens, and especially all christians, will confess the wisdom and the nobleness of our undertaking, and the broad state, laying aside the narrow and unreasonable jealousies with which it has regarded these christian schools—the work of its great bodies of christian citizens—will, if it does not stretch forth to us a helping hand, yet bid us a grateful welcome to the field, and own with equal pride the Colleges supported by public funds, and those endowed by generous private gifts.

In all the foregoing argument, I have not meant to imply that State Schools may not also be christian. I lived too long by the side of our own State University, and listened too often to the eloquent christian utterances of its presidents and professors, not to appreciate the christian spirit that reigns in its halls. Let us rejoice freely in its great renown, and in the prosperity that attends it. May it ever, as now remain true to the high christian aims and ideas of its founders, and still prove an honor and a blessing to the State. I will not imitate the spirit of some of its unreflecting partizans, and seek to diminish its fame, in order to build another institution on its ruins. Its prosperity is the prosperity of the cause of sound learning: its decadence would extinguish one of the great luminous centres of American scholarship. It lies in the very bosom of our State, a gigantic power for

good or ill. Every lover of his country and of God will seek to keep it good forever.

It seems pertinent to remark here, as we pass, that this great christian duty of educating the young, is not, as some suppose confined to the common school work ; that a college education is not a mere luxury which those who indulge in, should pay for. It is a narrow and most thoughtless view of the matter, that says the common schools are for all and benefit all, but that colleges are for the aristocratic few and benefit them alone. It is true that but a small part of the people are educated in the colleges. So only a few study Medicine or Theology, but all are interested in having good physicians and preachers. There is no home in this land into which the light of science, emanating from the colleges, has not entered. The thousands who never saw a college, share in the learning, and art, and literature which, without colleges, could never have existed.

But even the common schools could not exist for a long time without higher institutions. Historically, colleges preceded common schools by hundreds of years. Not till learned men had reduced science to form, and produced literature, were there any text books or teachers for the common schools; and without the constant progress in the discovery and demonstration of science in the higher institutions, there could be no improvement in the lower. As well condemn a fountain because it stands in some solitary place where few visit it, and because it does not lie within the easy reach of all. The rills and rivulets that run from it, and that reach every house, would soon be dry but for the ever fresh supply it pours into their channels. As well say "I vote for the looms and the shuttles—they weave us cloth ; I do not vote for that great lumbering water wheel which neither spins nor weaves." Were the water wheel to stop its motion, how speedily would spindle and shuttle grow silent and powerless.

Not then for a great aristocratic institution, to educate, in higher learning, a favored few of our youth, have you been asked to contribute ; but to establish one of those great centres of learning from which the streams of knowledge shall flow throughout all the land.

Nor ought the College to be considered as shut up from the many, or as desirable only to those who expect to make use, in their professions, of the studies it teaches. Learning in its higher forms is a great blessing to every one who receives it, and hundreds ought to enter our colleges who now are never found there. We need hundreds of

educated men where we have but one;—in the church, in the State, in the school rooms, in Sabbath-schools and every where. The Colleges are open to all, and accessible to all. Hundreds of young men, the poorest of the poor, annually work their way through, and proverbially make the best students and the strongest men. Thanks to the Christian liberality of Christian men, colleges are so far endowed that they can offer their privileges to all. May the time come when even the small charge now made, may be dispensed with, at least to all indigent students, and christian learning be offered, like Christian salvation, without money and without price. I am not one of those who fear to cheapen education so much that men will fail to esteem it valuable, or to seek it. Like the light, its excellence is too palpable to need a price to be set upon it, to induce men to walk in the light rather than in darkness. Let the light shine, and it will win its own way.

As our opening glance swept the rugged but glorious field of the past; so let our closing look rest upon the future. I will not dare the vain attempt to read an unwritten history, nor pretend to paint with glowing brush the brightness of unseen years. But while it would be folly to predict, it is wise to hope. The present borrows half its grandeur from the future to which it leads and ministers. And who can refuse the thoughts that spring from such an hour as this? Who that plants an acorn can refrain from thinking of the giant oak which, through a hundred years of growth, shall come to tower upon the spot? And who here, to night, can withhold his thoughts from ranging over that long line of coming years, and gazing upon the prospective growth of this College? Through a hundred successive years—aye, to the very sunset of time—a long line of pious teachers shall come,—learned and christian men and women, laboring prayerfully both for the intellect and heart, and leading the youth of many successive generations to duty and to God. Ever fresh and larger groups of youth shall gather here, to have their ignorance enlightened, their minds disciplined into strength, their consciences trained to duty, their hearts enlarged by noble and pure sentiment, and themselves lifted from the darkness and weakness of their uneducated state and filled with the light and power of learning, to go forth as great and helpful souls, to scatter the blessing they have received, to all the homes in the land, and on all the shores of earth. Who shall measure, even in thought, this ever widening river of influence that shall flow from this

fountain of christian culture and learning, to glorify God and bless mankind.

And the spirit of a high and true scholarship, kindled and kept alive here, will extend into the homes and schools of the region around, and awaken a general zeal for learning among entire generations of mankind. For it is the example and influence of Colleges that kindle in any people the reverent love of true learning. It is the great and cultured soul, and not the mere common school scholar, that illustrates to mankind the dignity and value of a true scholarship, and stimulates other souls to struggle for the same high attainment. Only the splendid exhibitions of the eloquence and power of a largely educated mind, can awaken men from the busy cares of their work-day life, and attract them from the search for material wealth to the divine riches of wisdom. The light that shall radiate in coming years from this College, will send its far extending rays into thousands of young minds, scattered through the State, and kindle in them great and earnest longings for knowledge and culture; and thus will add thousands to the ranks of the educated men of the future.

And science itself, with its beautiful efflorescence and fruitage of Literature, shall receive from the scholarly zeal and studies of the learned teachers that shall gather here, new and valuable increase. The areas of knowledge shall be enlarged for mankind, by the discovery here made, and new and striking forms of thought shall be here wrought out, to enrich the world, and to set forth in more luminous aspects the wisdom and power of God.

But a still grander expectation arises in the field of view before us. In those mighty conflicts which must yet come ere, Christianity shall have conquered the last forms of error and unbelief, and in the giant labors that must yet be endured before the great christian ideas of human fraternity and equality, of love and good will—shall reign triumphant over the tyrannies of power, and the selfishness of wealth, this College will bear its part. Eloquent pleaders for the cause of truth and righteousness—for the salvation of souls, and for the kingdom of heaven—will go forth from these halls through coming years to join the ranks of those who contend for the rights of men and the rights of God; and from this high place of learning shall many a venerable Moses, supported by his Aarons and Hurs, lift his prevailing hands to Heaven while the youthful Joshuas whom he has helped to arm for the fight, are leading the various hosts of Zion to conflict and to victory.

Time would fail me, were I to attempt to enumerate all the good to society and civilization, to the State and nation, to arts, sciences and literature, to souls of men, and to the cause of God, which must flow from the perpetuated growth and power of this Christian College. But enough,—amply enough—has been said for my argument. And who will say in the presence of these great and reasonable hopes, that the moneys which have been so freely poured upon this altar during these hot and anxious days, have not been well bestowed? Where can christian wealth find an investment so fruitful and enduring? When you who have toiled, and the thousands who have offered these sacrifices, have all gone to your final home, and the records of this great battle-summer, have passed into the pages of history, then these gifts shall still abide, and christian learning, always grateful to its benefactors, will watch with a pious zeal over your memories, keeping ever fresh and fragrant, before the successive generations of her children, the honored names of those who have helped to build her halls.

Could my voice reach both shores of our lake-girt State, and ring even to Marquette, on the far Superior coast, I would send to every man, woman and child of all the thousands who have contributed of their wealth or of their poverty, for the redemption of this college, the thanks, which in the united names of Education and Christianity I am bound to express. But while we rejoice in the victories already won, and seek to repay the thanks already due, let us not deem our work all done. Other and even grander offerings must be piled on the altar before this beloved college can rise into permanent power and enduring usefulness. Other and larger endowments must be added to its funds; its libraries must be enlarged, its cabinets increased, and all the apparatus and material of instruction be provided in ample abundance, ere we can safely pause in this great christian enterprize. Let us then rest not, and weary not, till our work is finished and we lay on the altars of our country and christianity an institution fully formed and thoroughly provided, and meet for the service of God and Humanity.

And is it not reasonable to expect that all this will be accomplished? Has Christianity lost its power over the hearts and lives of its disciples? Are there not still friends of Jesus—noble Christian souls—who will yet lay sacrifices upon the altar of Christian learning? Has Christianity so degenerated in quality, since the race of the Pilgrims landed on the New England coasts, that it can no longer comprehend the grandeur and power of its mission as the great Educator of

the world? Surely, there will be found, also, in the new races of Pilgrims, which people and build these Western States, men of far-seeing sagacity, who will erect here other Harvards and Yales. There will be, did I say? Already there have been found such, and this College, even now, stronger and greater than either Harvard or Yale were at its age, can point to gifts as large as that with which John Harvard helped to endow the feeble and struggling college of his days. And others will arise to emulate and surpass these deeds. Among the children of the college, the *Alumni*, already gone forth, will be found those who will remember, with gratitude, the young *Alma Mater* that cherished them. Wise and philanthropic citizens, like Abbot Lawrence the manufacturer, or George Peabody the banker, will, for the sake of country and humanity, aid to endow new professorships; and thousands of pious men and women, seeking no distinction save the approbation of the Master whom they love and serve, will, for His dear sake, and for the sake of His beloved cause, give of their accumulated mites to build and maintain this School of the Prophets, and to nurture here, in Christian truth and duty, the youth of the generations to come. And God will honor His own College. As in the past, so in the future, He will raise up pious teachers, and bless their work. His grace will touch the hearts of the young, and seal them as His own; and He will whisper it in the souls of thousands of His people to befriend this College, reared for His glory, and consecrated to His service.